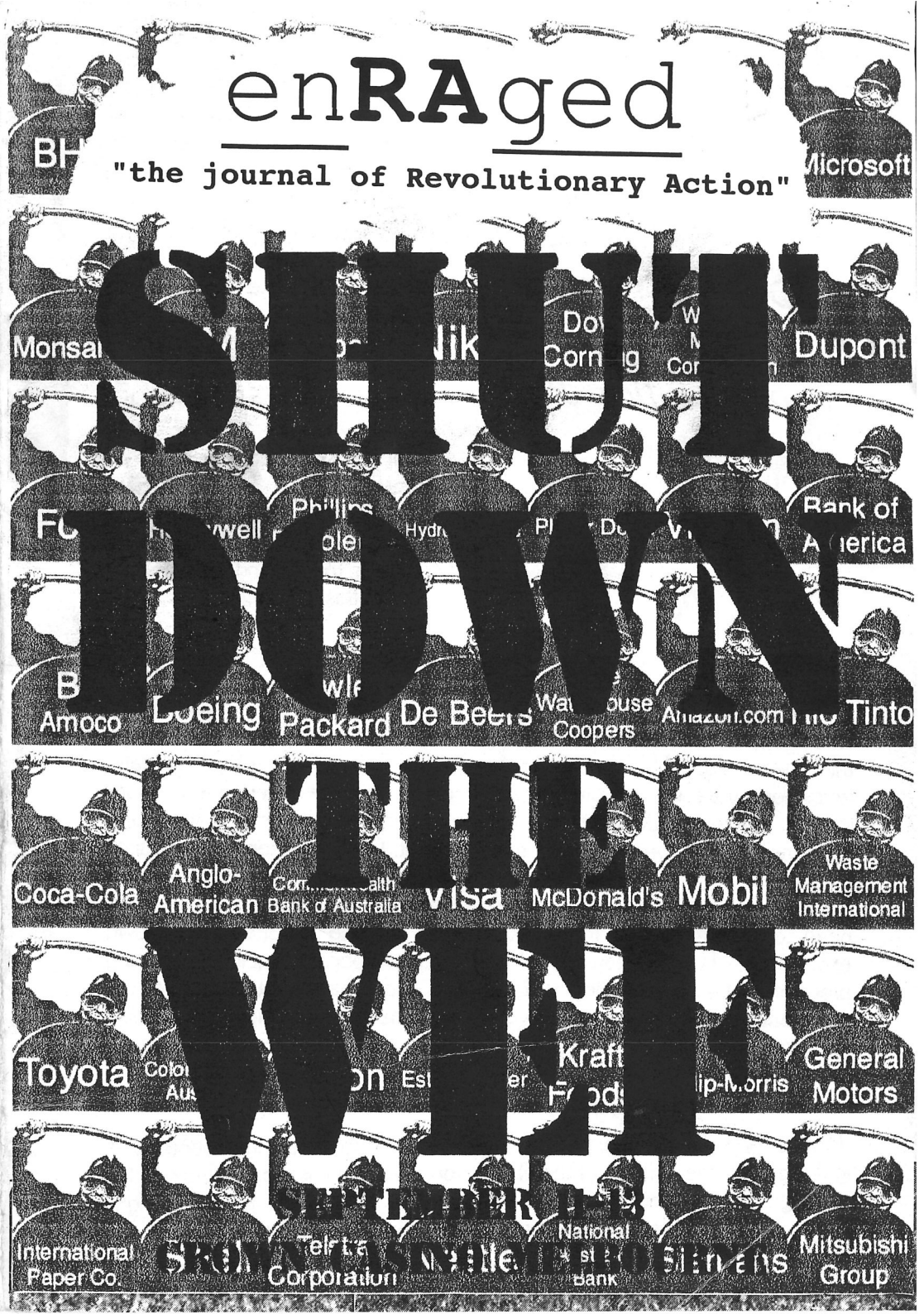
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"the journal of Revolutionary Action"
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General
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International
Paper Co.
Corporation
Bank
Mitsubishi
Group

Revoltionary Action (RA) is not in competition with other groups of organised workers. We have established RA because we disagree with various policies and practices of existing workers and revolutionary organisations. The main issue on which we differ is the nature of democracy. This difference is reflected in how RA practices democracy and how we go about trying to assist in the achievement of a truly democratic society. If we believe that a successful revolution will be the result of mass democratic action, we have to try and demonstrate how this will work.

People learn by taking action. Revolutionary action, against capitalism and for socialism, builds the ability of the working class to organise and manage their own lives. This is the core of what I consider the democratic revolutionary tradition. In order to develop real democracy, we need a more libertory sense of education and the development of ideas and practices, that promote the concept of self management. Our movement also requires an understanding that there is no single way of being a revolutionary, there are thousands of ways of being a revolutionary. To help acheive this, we need to recognise that the working class are the experts of their own experience. The development of working class power, requires a learning process that is a genuinely collaborative and creative interaction of the experienced and not so experienced. Together, revolutionaries and other workers, can be partners in learning how to develop democratic struggle, rather than the passive recipients of handed down knowledge.

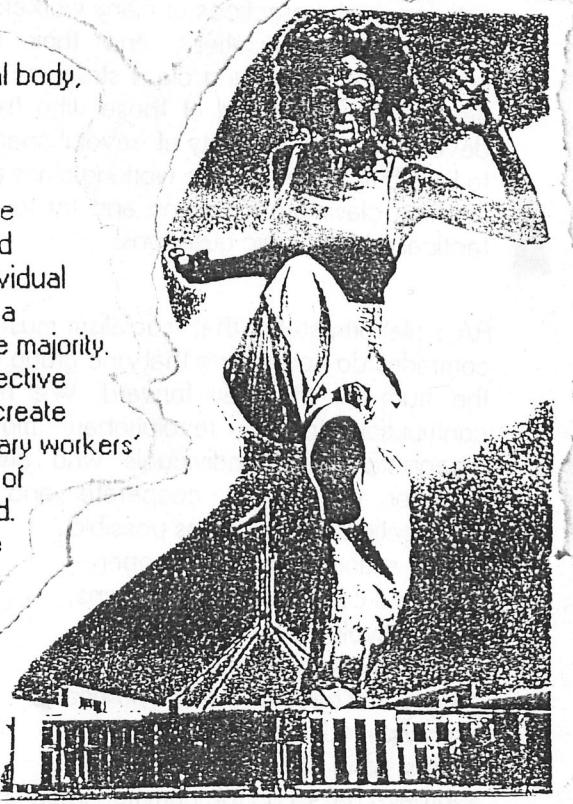
That is why RA members are active in and try to build movements, that fight against the misery of capitalism on everyday issues affecting the working class. We help bring activists together to build campaigns, to fight for progressive social change and to work towards a better world. Through revolutionary action we try to find new strategies aimed at transforming

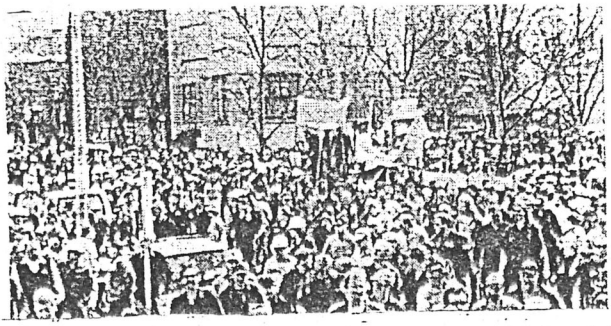
working people's organisations into democratic, participatory, activist and campaigning bodies. Within these movements we argue for internal democracy and militant class politics. For we believe, that these are the tactics necessary to win gains from capital and that it is through the process of militant democratic struggle, that the working class is united and becomes more powerful.

The democratic revolutionary movement is the embryo of a new world and the instrument for achieving it.

RA is trying to help organise the structure of a new society within the shell of the old. We organise in a way that reflects our views of how a future socialist society will operate. We attempt to combine creative revolutionary theories with dynamic revolutionary action and counter the view that socialism involves the domination of society by an all knowing party, which represents the working class. We envisage a successful revolution being the result, not of a forcible seizure of state power, nor the winning of an election, but of mass democratic action. Therefor, we try to organise from the bottom up, arguing for full power within revolutionary organisations and mass movements for all working class people, so as to lay the foundations for real democracy.

Revolutionary Action has no central body, no hierarchy and all decisions are made by the general membership. Revolutionary Action is a collective not a political party. Decisions of the collective may be publicly disagreed with and openly challenged by individual members or factions formed where a group of members disagree with the majority. Within the boundaries that the collective explicitly believes, that the way to create a better world is through revolutionary workers' self-liberation, the greatest amount of pluralism and debate is encouraged. In order to develop democracy, we need to defend the rights of different factions within working class organisations and accommodate differences on tactical and strategic questions.





We should recognise and defend the right of minority positions to become the majority through open debate and activity within our movement and publicly. We need to defend the freedom of those who think differently and support and develop a pluralism of revolutionary ideas and activity.

Since RA was formed we have worked with comrades from the Democratic Socialist Party, Socialist Alternative, Communist Party, Love & Rage, International Socialist Organisation, anarchist groups, the ALP, Greens, Progressive Labor Party, as well as non-aligned activists. I feel that we have done this in a principled manner without compromising our revolutionary politics. While we reject the hierarchical, authoritarian and anti-democratic practices of many workers organisations, we also recognise that these organisations and their members often make valuable contributions to working class struggles. While working together we have defended the freedom of those who think differently and supported the development of a variety of revolutionary ideas and activity. If RA is going to help build a democratic working class movement, we have to assist other working class organisations and try to accommodate our differences on tactical and strategic questions.

RA's platform states that 'socialism must be pluralistic and multi-party'. RA comrades do not believe that one group or organisation has a monopoly on the truth for the way forward. We feel that while RA can make a contribution to the revolutionary movement there are many other organisations and individuals who also make important contributions. Therefor we try to cooperate and work with other revolutionary organisations as closely as possible. United action, together with open, frank and constructive discussions, assists revolutionary organisations and the workers movement in general. To become a class politically, workers need to overcome sectional interests and develop a class-wide approach based on the common interests of all.

ACTION—

A truly revolutionary movement cannot be built unless those who are involved treat each other with respect, help to look after each other and try to create a living alternative to capitalism. We need to help develop, mutual aid, support and encouragement, in the workers movement. As much as it is possible, we should try to reflect the liberated society we seek to acheive. Revolutionary Action is an organisation where individuals who call themselves anarchists, socialists, communists or whatever, can come together to fight against capitalism and it's effects. We treat each other with respect, support each other, care about each other and help each other struggle against the system that oppresses us. And that is how I believe we should try and relate to the rest of the working class movement.

We need to constantly challenge the sectarianism that sees workers and their organisations pitted against each other, rather than the ruling class. The revolutionary movement is based on a complex variety of actions, writings and theory. There is no one strategy for creating a better world but a multiplicity of interrelated and complimentary strategies. Working class unity in action will develop through debate and discussion, and learning from experiences, to arrive at a better understanding of political positions and differences. This should involve all those parties, groups and individuals prepared to cooperate with each other.

Nick Southall

A General RANT...

I get many people trying to stop me from fighting for the liberation of humanity. They try to explain this to me in many ways. Arguments like "Its a good idea, but people need to get told what to do." or "You aim to high, if you moderate your demands you can make a difference" or "Revolution isn't possible". Such comments do nothing to stop my desire for a revolution, they just frustrate and annoy me. Do YOU like anyone telling you how to run your life? No one does.

Yet we get told how to live our lives every day, in the media, at work/school uni/TAFE/Centrelink, by the PIGS by your friends etc. etc. etc.

STOP

It doesn't have to be this way.

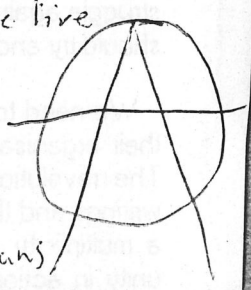
Changing things probably isn't as hard as you think. Things always change.

I'm sure the Emperors of Rome must have seemed pretty all powerful. Kings and Queens commanded mighty armies that would have scared the shit out of you. Where are they today? Well Rome collapsed, and kings and Queens, well they were overthrown by a suprise, suprise, Revolution.

A new ruling class took power the bourgeoisie or capitalists (you know the guys that own large companies like Bill Gates + Rupert Murdoch etc).

And this is where we (humanity) are now. The capitalists are playing a game where they aim to own the most at any cost. We pay for this by becoming more powerless, poorer, and the earth gets fucked up for a quick buck.

But wait dont we live in a democracy? Democracies in this day and age are a myth. The rich own the politicians.



By Frew

Frew

CAT WITH ATTITUDE

If the politicians aren't owned directly, then they are controlled by the media + party pressure. If you don't tow the party line you'll be out. This means that you still work for the capitalists.

So what is there to do about it? Well, you could kill yourself. You could ignore it and hopes it all goes away (the most popular choice) or you could FIGHT

All that needs to happen to change things is people need to realise their own power. It is really simple. Next time someone tries to get you to do something you don't want to do just say NO! You can. Just open your mouth + say NO. Now repeat this process with the majority of the population and you have Ⓐnarchy!

Of course stuff still needs to get done but with everyone thinking and acting for, and on their behalf of themselves things will work a lot differently.

This is why there is no formula for a free socialist society, it will just have to get worked out as we go. These are the rules that I would follow.
- No one can own property (by this I mean factories etc. stuff used by other people) or impose their will on another.
- Everything is to be decided by the collective. (ie everyone)

These ideas led me to join Revolutionary Action, because it is established with these principles which is pretty cool.

This is also why I left the DSP (Democratic Socialist Party) and Resistance. The structure of Resistance + the DSP is heirachical and consequently your will is bent by the heirachy. This does not represent how I want to live my life, and as seen in Great catastrophes like the USSR and China, authoritarian parties lead to authoritarian states.

So how do you make people realise their own power? Well, there are lots of ways. Live life according to your own rules. If there is something wrong do something about it. Say it loudly and with as many people as possible

Call for Contributions

Do you have something to say? We would love to publish your contributions. If you have some analysis of the left and progressive movements, info on a topic you think would be interesting to other revolutionaries then please send it along with your pictures, comics, stories, poems etc to:

PO Box 167
Keiraville 2500

email: revolutionary_action@edmail.com

Collective will can only be imposed collectively. Give people a taste of the possible. Only by example can people see power in their own actions.

Defying corporate tyranny - politics of the picket line

On the recent Joy mining and M1 picket lines a number of important questions have arisen and debates are continuing about such things as, whether or how, people should defy the law or the police. When, if at all, should we risk arrest or confrontations with the police? Who makes the decisions and how are the decisions made, about the tactics and strategy of picket lines and industrial/political struggles? What are the most effective tactics and strategies?

Community pickets

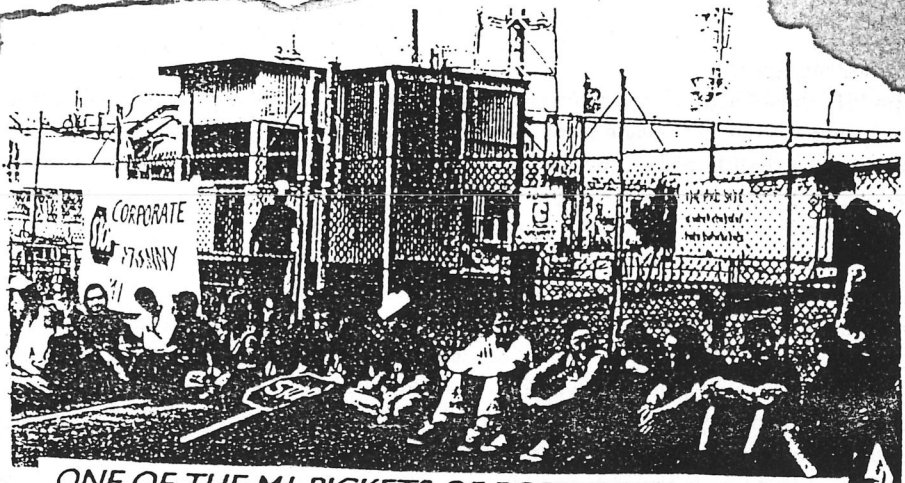
The M1 "day of action" was a community picket put on by the community, not a trade union endorsed picket. Trade unions were consulted and some gave advice and assistance to the M1 picket, but the picket was controlled by those taking part. There were many problems with the organisation of the M1 picket and inevitably mistakes were made. These mistakes were due to both inexperience and different political, tactical and strategic shortcomings. These mistakes raised questions such as: How decisions were made leading up to and on the actual day of action? Other questions raised by the M1 "community picket" include: What is a legitimate picket? What is the purpose of a picket line? Another interesting question raised during the M1 picket was: Should the picket stop the PKC workers going into the smelter? Some people thought that stopping the trucks was a more important strategy, others argued that we were supposed to be picketing PKC, targeting corporate tyranny, not PKC workers, who had not been asked to join the pickets and were unable to do so without breaking the law.

Trade union picket lines

Similar questions often arise on union picket lines. The picket lines outside the Patrick's docks didn't stop scabs crossing the picket lines. It was decided by the MUA that if the trucks carrying goods in or out could be stopped, then Patrick's couldn't do business. Recent NTEU picket lines at Wollongong University didn't stop other unionists/workers from crossing the line. These workers were unable to strike at the time without breaking the industrial laws which forbid them from joining the academics strike during the period of their enterprise agreements.

Confusion and disagreements have arisen again in relation to the Joy Mining pickets and reflect a general confusion within the labour movement of the role and purpose of picket lines. The strategy of "community pickets" has been used by trade unions to get around court orders restricting unions from organising picket lines. During the MUA struggle against Patrick's the "community pickets" were still run by unions and the community either supported them or they did not. They were not organised or controlled by those attending. Here the idea of the "community picket" was a tactic to enable defiance of the law and it's exposure as illegitimate and ineffective at breaking picket lines. At the Joy Mining pickets the situation has been less clear. While the picket lines at Joy were put in place by the unions, in many ways the situation has been the same as at the M1 pickets. Significant political, tactical and strategic differences exist amongst the organisers and those taking part. The imposition of court injunctions barring unions from running the pickets and inexperience of the tactic of "community pickets" has led to confusion and debate on who and how the pickets are run and there purpose. The organisation of these pickets reflects and demonstrates the organisational and political shortcomings of the working class movement.

The debates which have erupted during and after the M1 day of action, among activists are a welcome blast of political wind. The arrest of nine people on May 1st has led to discussions in different forums about how you legitimately defy corporate tyranny, the meaning of civil disobedience, the tactical value of defying police orders and being arrested.

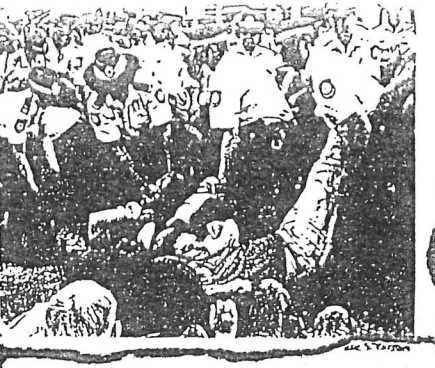


ONE OF THE M1 PICKETS OF PORT KEMBLA COPPER

We ain't scared of your jail cause we want our freedom

Leading up to last years "loitering festival" in Port Kembla some people on the organising committee argued against the mass loiter because they said we would "all be arrested". The majority of people on the organising committee thought that it was important to defy the law and risk arrest. On the day, some of the organisers tried to stymie the mass loiter and prevent it occurring. As it was, the mass loiter went ahead and no one was arrested. The open defiance of the "no loitering" law, through the mass loiter, was an important symbol of resistance to increasingly oppressive laws and showed that the loitering laws were in fact discriminatory and unworkable.

During the recent past the MUA, Teachers Federation and the local steelworkers have all defied court orders and the industrial laws. Victorian trade union officials, Craig Johnston and Dean Mighell, have recently been found guilty of contempt of court for defying court orders ordering them not to call mass meetings of union members. They have been fined $20,000 each. Both have refused to pay.



Some on the left argue that you need a "critical mass" to achieve a successful outcome from acts of defiance, yet how many is a "critical mass"? Organisations like Greenpeace have demonstrated that often a small group of defiant activists can take positive and courageous action. The civil rights movement in the U.S. during the sixties began with small groups and often individuals refusing to cooperate and defying racist laws and restrictions. Facing the draft during the Vietnam war, local actavist Louis Christofides, , chained himself to the railway tracks in front of a train at Wollongong station. He was sent to Long Bay jail and became a symbol of resistance to the draft, a campaign was launched and fought to free him. These and many similar actions have provided the movement with inspiration and demonstrated to many people that they don't have to be silent or live in fear, but can stand firm, be defiant and fight back.

Any social protest movement has to allow for a real diversity of strategic and tactical choices. Revolutionaries should not stifle peoples anger. Political agitation, direct action and civil disobedience

can provide people with a focus for their discontent and frustration, that takes them out of their individual misery and helps them maintain their self respect, through militant action and protest. If some people want to defy unjust laws, they should be supported. Militant actions can become symbols of the fight against social inequality, a strong statement by capitalism's victims, affirming that "the laws and the system are wrong, not us." Civil disobedience can help build resistance to attacks on the working class and confront and challenge the power of the ruling class.

In many campaigns the defiance of illegitimate authority has been a critical factor in changing the balance of forces in favor of the working class and the oppressed. Defiance struggles can expose, embarrass and make illegitimate state regulations unworkable, rendering the implementation of oppressive laws and restrictions too costly, through protracted struggle. Defiance campaigns can help keep the capitalist class forces off-balance and increasingly embolden and empower the working class as their own liberators.

It seems to me that the important question is not necessarily how many people take action, but why and how they take action and who controls the action people take? How democratic is the workers movement and will any action taken, help to unite the working class in militant struggle against the ruling class?

Pickets and other actions need to be organised democratically, by democratic organisations. Through revolutionary action we should try to find new strategies aimed at transforming working people's organisations into democratic, participatory, activist and campaigning bodies. Within these movements we should argue for internal democracy and militant class politics. For not only are these the tactics necessary to win gains from capital, but, it is through the process of militant democratic struggle, that the working class is united and becomes more powerful.

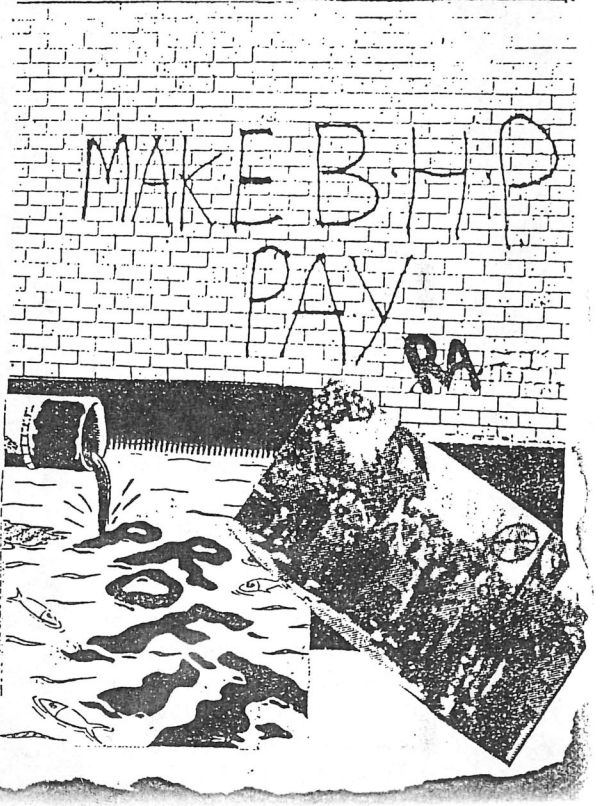
Many activists are anti-capitalist and wish to overthrow the system. Yet, today in Australia most organisers and participants of pickets, seek to reform the system. Most trade union leaders are ALP members who usually work comfortably in a world of hierarchical organisation, deal-making, and "reasonable" negotiation with bosses. The ALP argues that the way to defeat the attacks of the ruling class is to elect Labor governments who will regulate the bosses and defend workers. Revolutionaries argue that the way to defeat the ruling class is for the working class to engage in militant class struggle aimed at destroying the power of the bosses. When revolutionary individuals and groups take action, with revolutionary aims, strategic goals and tactics, it threatens the attempts by the ALP to work with the ruling class in a process of change that aims to "better manage" and "stabilize" the

capitalist system. For these "reformers", the "Irresponsible" behavior of radical demonstrators hurts their credibility. In fact, if they prove unable to "control" protests, their power within the capitalist system comes under threat.

Fuck you I wont do what you tell me !

Who and how do you determine what is, or is not, effective action? What is the most effective tactic? Since people and groups have different aims, these questions will always be answered differently, by different people. Complete unity between reformists and revolutionaries is impossible and significant differences have always existed amongst revolutionaries. Some peoples idea of unity involves following obediently behind an undemocratic leadership.

The storming of parliament house in Canberra by workers in 1982 and 1996 was criticised by some sections of the workers movement as devisive, disruptive and adventurist. Many others saw these actions as a legitimate expression of working class anger and protest. Conservative elements of the working class movement often criticise direct action and defiance of the law as "adventurism". They believe workers should only struggle within the parameters set by the ruling class. Revolutionaries often argue for taking risks which seek to build the creativity and courage of the working class.



JOY PICKET LINE
MOSS VALE

When taking revolutionary action, risks cannot be avoided. Instead they need to be realistically evaluated and measures taken to lessen and help people cope with them.

Diversity in struggle, different strategies and tactics in the workers movement, are inevitable. While we should try as hard as we can to achieve the maximum unity in action, we should not be compromising our politics. That doesn't mean, however, that we should always engage in a variety of tactics/actions. If we're working towards the same tactical objective we should be as united and coordinated as possible in our action. Dispersing and diffusing our forces into this small action here and that small action there is often tactically undesirable, leaving us more open to attack from the police, and lessening our chances of achieving our objectives.

But, lets not argue as if the aim is to come to agreement on all things. I don't think that everyone needs to agree on 'what is to be done'; rather that a variety of strategies, tactics, actions, etc. be discussed and that people decide for themselves what they would like, and will be most comfortable, doing. Each group, faction, and individual can and will decide for themselves. Some will act collectively, some will act alone, some will try to organise democratically, some will follow leaders. There is no reason to fear or try to avoid disagreements. While unity is important, the battle of ideas is also important. Without a clash of ideas our movement becomes stale, boring and ineffectual.

Nick

Letters to the Editor

AUSTRALIAN SECURITY INTELLIGENCE ORGANIZATION

TELEGRAMS
SCORPION, MELBOURNE

BOX 2542 W G P O
MELBOURNE
VICTORIA 3001

Dear Sir,

It has been brought to my notice that there are aspects to the annual celebration of the 4th of July which should receive critical attention by the media.

It would be unfortunate if, in the present climate, where terrorism threatens the stability of the free world, historical references to successful treason - such as the rising of the British colonists against their lawful ruler - were to receive undue prominence.

We would therefore request that in any discussion of the events around the 4th of July 1776 the term "American Revolution" not be used.

Also in any mention of the Declaration of Independence the following passages, whether quoted in or out of context, should not be published.

1. Paragraph 1, which reads as follows:

"When in the Course of Human Events it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the Powers of the earth, the separate and equal station to which the Laws of Nature and of Nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation."

11. Paragraph 3, and in particular the words:

"That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute a new Government."

You will understand that at this time it would be highly undesirable to publish this material which appears to lend legitimacy to subversion.

Yours faithfully,

L. A. Bird

for DIRECTOR-GENERAL

Strange ASIO letter received by Australia's media during June 1976. Director General Woodward refused to comment on either its contents or authenticity.

untitled
Sunday, 23 July 2000

The left has consistently criticised and fought against the repressive organs of the state - the police, the army, prisons and so on but the more subtle mechanisms are often ignored. Social workers and other community welfare workers are one example of this 'soft stick' approach, where the effect of their intervention is to dissipate working class anger at the system and direct it into acceptable and controllable avenues. The other potent represser is psychiatry and psychotherapy. The institution of work is clearly one of the largest contributors to depression, stress and anxiety, psycho babblers place the blame for this on the worker's inability to deal with work and insist that workers, rather than uniting to fight against work itself, should be told that the problem lies with them and that they need to think about it differently.

This is one end of a sliding scale of repressive measures, however, as the psychiatrists have an impressive array of weapons to use against working class people who act outside the capitalist norm. People deemed mentally ill can be incarcerated for life without trial in psychiatric hospitals, have parts of their brains cut out or be subjected to electro convulsive 'therapy' that is electrocution or sentenced to a lifetime of psychiatric drugs and their attendant side effects.

I can relate my own experience in taking part in the repression of a man deemed mentally ill while working in a hospital. This man seemed rather 'slow' and ungainly, slurring his words and looking generally uncomfortable - of course these are known side effects of drugs that have been used to control him for a long time. Despite this long term drugging this man was well aware of what

he wanted to do. Having agreed to be admitted to a psychiatric hospital he had been waiting all day for transport and he had decided to go home. I am sane in the sense that I am not incarcerated or drugged for abnormality but I certainly wouldn't have had his patience. After putting on his shoes and clothes he tried to find the exit, which is quite hard to find. Security were called to prevent him from leaving. He argued with them for some time before physically trying to push past them. They restrained him, at which time he lashed out and tried to punch one of them, injuring both. This man was then held in a chokehold on the floor and more people held him down, including me at a much later point. He screamed all sorts of obscenities, insisting that the police be called and that he was being illegally detained. As a doctor prepared his arm for injection of a fast acting drug to pacify and control him he cynically promised to be a witness. After he was injected the man he quickly became docile and apologetic for his behaviour. While this had been frightening, when taken in context it was very understandable in light of his frustration with being kept waiting all day with nothing to keep occupied and his forced detainment. I could of course be accused of advocating for a dangerous man to be let free but that was the decision of the hospital as well a few hours later. After having brutally assaulting him with violence and drugs they then let him go home. Surprisingly enough (sarcasm) he was back the next day. It taught me that I need to make myself scarce when this kind of situation is brewing or risk becoming part of the repression.

www.adbusters.org

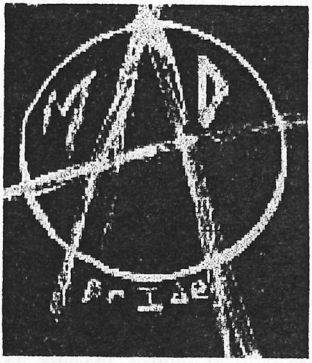
The purpose of this long story is to give one example of the unthinking brutality that is used against people deemed by medical authority to be mentally ill committed by other working class people who are otherwise reasonable and are themselves oppressed by capitalism. I believe that we all take part in the oppression of this group because we lack a critique of mental illness and psychiatry. This reinforces the ruling class's ideal of a normal worker and allows those who do not fit in to the capitalist straightjacket to be forced into chemical restraints. Many of us fail to criticise and fight the increasing use of psychiatric drugs in our families and among our friends and fail to recognise that revolutionaries pose the greatest risk to capitalism and hence are and will become the targets of psychiatric oppression.

The theoretical basis of modern psychiatry and particularly drug therapy is so called biopsychiatry - the idea that mental illness is caused by a chemical imbalance in the brain. This is not surprising as it attacks the left's most fundamental theoretical idea that it is society and social interaction that dominate our emotional lives and our development. It is not a coincidence that modern science attempts to reduce everything in society to biologically pre-determined causes. Genetics and genetic engineering are important because they reinforce the idea that the way society is now is natural and not based in historical and social context. Genetics obviously has profound potential to justify the rule of capitalists because of their "genetic superiority". This is important to the ruling class as they know that their class rule is limited, that they have not been and will not be the ruling class forever.

Despite the proliferation of psychiatric drugs,

particularly anti-depressants, there is actually no scientific evidence that confirms the biological theory of depression. While many psychiatrists favour many different theories, the evidence is threadbare and inconclusive. Some depressed people do share similar symptoms in their brain chemistry but many do not have these symptoms or have different ones. Even if there were consistent patterns, for example all depressed people have a certain chemical deficiency in their brain; would this show that the brain had changed because of the depression or that the depression had been caused by the imbalance? After all when you have been running you feel tired and your muscles are sore but we do not say that your running was caused by your sore muscles.

With increased advertising by drug companies in the US even psychiatrists who may not look to drug therapy for easy answers are being pressured into subscribing anti-depressants like Prozac. The purpose of advertising is and always will be, to sell people a product or idea that is not natural or needed by them. The tactics of advertisers are to prey on people's alienation offering to make all the problems go away with a car, a home loan or a nice little pill.



Websites:
www.antipsychiatry.org
www.madpride.net
www.skepticalpsychiatrist.org

Alexander Brown

Why I've Been Alienated From Politics....
By DanZig

Left wing politics in Australia have been dominated by the leftist political party 'Democratic Socialist Party', and their means-to-an-end, Resistance. They have helped challenge the right wing think tanks of Australian politics, have organised and acted accordingly regarding a few of the goings-on over the past few years: One Nation, East Timor and Reconciliation just to name a couple. In addition to this, they regularly publish and promote Australia's "voice of the left wing", Green Left Weekly. All these things are achievements to be honoured and appreciated, but, there are a few things regarding Resistance that concerned me when I was a part of them 'officially', and recently, after spending some time trying to understand exactly where my political views are. Let me make it perfectly clear that I have a lot of respect for the organisation and activism that Resistance have promoted within the youth culture... but it all ends at a certain point when I question exactly what other things they have promoted within activism within the youth culture. Comprende?

The reason I left Resistance initially was that I felt uncomfortable in the environment of people that seemed indoctrinated into their politics, rather than having a full understanding of what they were actually doing, and what they believed in. Resistance is clearly promoting one thing: the Democratic Socialist Party. A lot of the questions I had about politics in Australia and world-wide were not answered in the meetings I attended, nor the books I read, and I became very confused about what I believed. At this point, I knew that socialism and communism were more appealing that what I had been living under, but it seemed I was being sold easy answers and being used as a pawn. What actually influenced my leaving Resistance was the boring meetings I was attending, the "more political than thou" attitude prevailing, and the fact that I wasn't sure that the answers I was being sold were what I actually believed in. It was interesting, but I wasn't at the stage of my life where I was ready to become a socialist or communist, and certainly not without having a full understanding of these politics.

After leaving Resistance, I was able to have a clearer view of politics and was more prone to reading unbiased reports and more interesting political writings. The few rallies I did attend (organised by Resistance, coincidently, God Love 'Em) seemed to be opportunities to "sign up people" for the revolution. No sign or banner, badge or T-shirt, was without a small trademark "Resistance", printed clearly almost everywhere in sight. For many reasons, this repulsed me from Resistance and activism for a while.

Also, was the fact that it used "key issues" to sell itself as an organisation. Posters decorate the walls of my city: "Do you hate Racism? Join Resistance!", "Fight The Power! Join Resistance!" and "Sick Of The System? Join Resistance!". I don't know about you, but any organisation that uses such catch cries and slogans is obviously trying to pull people, not to fight the system or hate racism, but to sign up as a member of Resistance. And rightly so, seeing as they are the front for a political party. PLUS, this sort of advertising is giving the people the impression that should they choose to sign up as a member of the Resistance organisation, they will be immediately fighting the system and destroying the power of government. It's like taking placebos – people think that by joining Resistance you will learn to fight the system so they advertise these slogans so it appeals to youth, but youth are given the impression that by joining Resistance they are fighting the system from the advertisements this organisation uses to appeal to youth.

I spent most of last year re-evaluating my political beliefs, and chose to adjust my lifestyle accordingly. For example, I hold nothing but disgust for corporations, and have spent a lot of my time attempting to abstain from supporting them. This is more difficult than it sounds, because it seems I can trace most things back to either Nestle or Amatil or some other huge corporation, but I have been

trying. I chose to eat a vegan diet, as I see it a contradiction in terms to consider myself concerned with environmentalism and the condition of the earth, but support the animal exploitation industries. I am trying to maintain this in my lifestyle, by trying to avoid animal products in clothing and so on. I spend a lot of my time evaluating my ideas on morality and religion ("No Gods, No Masters!") and have completely rejected Christian morality from my life, and my abstinence from drugs is a part of this (No Drugs, No Masters!). All this is part of a process I can recognise as part of my concern with politics as a whole, and could not have been achieved if I had stayed in Resistance and continued being indoctrinated.

However, as time has passed, my 'distrust' for Resistance wavered, and I decided to drop in to the bookshop again to see what was going on. I picked up two really cool books, "The Autobiography of Malcolm X" and "Resistance Song Book", and talked with a nice guy at the shop. Interested in the shirts, I decided to see what was on offer. Not surprisingly, every shirt was adorned with a slogan and with the trademark for a revolution, Resistance. It still seems crazy, but I guess I can deal with it more now.

My point is: don't be indoctrinated. If your politics are along the lines of Resistance, then I guess you will find solace signing up to them. But don't conform to their politics just because you want to be active, and don't conform to the leftist stereotype just because you believe in 'leftist' politics. Don't stop questioning what people tell you, right wing or left wing. Because once you are complacent to just sit and be spoken to, indoctrinated into political belief, than you are already dead. Use your voice and speak out, speak up, read and educate yourself widely.

Silence (+slogans) = death.

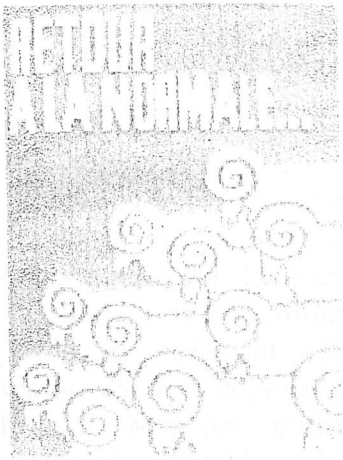
I can't offer you a list of recommended reading material, but I like the politics of Chomsky, the S.I, Lorenzo Ervin, the CrimethInc collective and various other (mostly anarchist) writers. Check out the Internet and you can steal stuff off it, go to your library, read and educate yourself or go to a bookstore and steal them from there.

Love, Dan XXX

PS. This is not so much an attack on Resistance as it is an encouragement that people start to think for themselves politically, and I think that Resistance as an organisation does not encourage this so I used it as an example. My main point is that people should educate themselves at all time, and not be prone to swallowing easy answers. This may come of self righteous, I know, but it's a hard line to tread and someone has got to tread it! This is also not an attack at anyone who is involved with Resistance!

PPS. Fuck religion, fuck drugs, fuck eating meat and animal products and fuck intellectual elitism in politics.

(For more such contemptous writings, you could send $3 for a copy of my punk rock 'zine 'NoLongerBlind'. Also, to send death threats and your ideas on what Marx <u>really</u> meant, my address is: PO Box U69 / Wollongong University / Wollongong / NSW / AUSTRALIA / 2500. To email: nxlxb@yahoo.com)



Return to normal...

Towards a Global Ruling Class

This is from an article that appeared in the journal Science and Society, Vol. 64, No.1

A transnational capitalist class (TCC) has emerged as that segment of the world bourgeoisie that represents transnational capital, the owners of the leading worldwide means of production as embodied in the transnational corporations and private financial institutions. The spread of TNCs, the sharp increase in foreign direct investment, the proliferation of mergers and acquisitions across national borders, the rise of a global financial system, and the increased interlocking of positions within the global corporate structure, are some empirical indicators of the transnational integration of capitalists. The TCC manages global rather than national circuits of accumulation. This gives it an objective class existence and identity spatially and politically in the global system above any local territories and polities. The TCC became politicized from the 1970s into the 1990s and has pursued a class project of capitalist globalization institutionalized in an emergent transnational state apparatus and in a "Third Way" political program. The emergent global capitalist historic bloc is divided over strategic issues of class rule and how to achieve regulatory order in the global economy. Contradictions within the ruling bloc open up new opportunities for emancipatory projects from global labor.

It is widely recognized that world capitalism has been undergoing a period of profound restructuring since the 1970s bound up with the world historic process that has come to be known as globalization (Burbach and Robinson, 1999). One process central to capitalist globalization is transnational class formation, which has proceeded in step with the internationalization of capital and the global integration of national productive structures. Given the transnational integration of national economies, the mobility of capital and the global fragmentation and decentralization of accumulation circuits, class formation is progressively less tied to

territoriality. The traditional assumption by Marxists that the capitalist class is by theoretical fiat organized in nation-states and driven by the dynamics of national capitalist competition and state rivalries needs to be modified.

We argue in this essay that a transnational capitalist class (henceforth, TCC) has emerged, and that this TCC is a global ruling class. It is a ruling class because it controls the levers of an emergent transnational state apparatus and of global decision making. This TCC is in the process of constructing a new global capitalist historic bloc: a new hegemonic bloc consisting of various economic and political forces that have become the dominant sector of the ruling class throughout the world, among the developed countries of the North as well as the countries of the South. The politics and policies of this ruling bloc are conditioned by the new global structure of accumulation and production. This historic bloc is composed of the transnational corporations and financial institutions, the elite that manage the supranational economic planning agencies, major forces in the dominant political parties, media conglomerates, and technocratic elites and state managers in both North and South.

William I. Robinson & Jerry Harris

The full article can be found at:
http://www.geocities.com/trewin.geo/transnational.html
or archived in four parts at:
http://www.listbot.com/archive/worldtowin

What is Revolutionary Action?

Revolutionary Action (RA) has been established by a group of people committed to a revolutionary transformation of society based on the united power of the working class. To achieve this aim we support the self- mobilisation and self - organisation of the working class, who make up the vast majority of society. RA believes that only the collective democratic action of the oppressed can create a society based upon the fullest possible political democracy.

RA is for people who call themselves anarchists, socialists, communists or whatever, to come together and fight against capitalism and it's effects. Revolutionary Action is a collective not a political party. Within the boundaries that the collective explicitly believes, that the way to create a better world is through revolutionary workers' self-liberation, the greatest amount of pluralism and debate is encouraged. Decisions of the collective may be publicly disagreed with and openly challenged by individual members or factions formed where a group of members disagree with the majority. RA has no central body and no hierarchy. All decisions are made by the general membership and any administrative positions are without privilege, recallable and will only exist to administer decisions of the membership.

RA supports the development of action and ideas that promote the concept of self management and try to counter and prevent bureaucracy, hierarchy and elites from emerging in our movement. We envisage a successful revolution being the result, not of a forcible seizure of state power nor the winning of an election, but of mass democratic action. RA wants to help build working class power. We do not seek leadership, but rather, try to assist ongoing struggles while drawing out and articulating their revolutionary implications. RA wants to be a flexible and innovative organisation that can help to educate and organise people. We aim to create, maintain and broaden networks in the revolutionary movement and try to incorporate into every aspect of our practice democracy, an absence of authoritarianism or hierarchy. Through a democratic, militant and dynamic struggle against capitalism we aim to help transform ourselves, our class and the world. Revolutionary Action wants to help make it possible for people to gain control of their everyday lives and to help make life as marvelous and fulfilling as it can be.

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